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VOL. IV. MAY, 1908. No. 5.

THE MINISTRY AS AN OPPORTUNITY FOR GROWTH.

JOHN M. THOMAS, *President, Middlebury College, Middlebury, Vt.*

[Address delivered at the Conference on the Ministry, Dwight Hall, New Haven.]

WITH any right-thinking man, who is deciding upon the work to which he shall dedicate his life, the effect of that work upon himself is a consideration of first importance. A calling which enriches in mortgages and bonds, but pauperizes in character and inner worth, is thereby condemned for any individual with whom it promises to have that issue. No amount of reward which from its nature must remain extraneous to the self can compensate for the misery of a lessening soul. Not what a man makes from his business, but what his business makes of him, is the standard of its real value. If it yield him comforts and enjoyments without number, and gratify him with increasing pleasures throughout his days, while it also diminishes his manhood and steals one by one his ideals and his dreams, his loss is immeasurably great. It is to the man that is to arise in one, as year by year his work registers itself upon his character, that he should chiefly look when he determines the toil to which he will put his hand.

It is true that a man should hold his life for the world's sake, and not for his own. We are here for what we can give, not for what we can get. He that willeth to save his life shall lose it. Selfishness is self-destruction, horrible slow suicide. Self-sacrifice is the law of duty, but it is the law of growth as well, and the path-way to the highest joy. One *finds* his life by losing it, and the only sacrifice to which one is obligated is the devotion

which irresistibily ennobles and uplifts. One can not lose his life in love, and he can not find it elsewhere. He that serves among you shall be great. The true "servant of servants" is the first in the true Church. Not by keeping one's self low and menial, but by rising to the highest it is in him to attain, does one bestow largest blessing on the world.

The duty of sacrifice, therefore, does not make void the privilege of considering the probable effect of the work upon the man, but supplies a principle to be used in the determination of that effect. A vocation chosen selfishly and pursued selfishly must belittle: a calling adopted and followed in the heroic spirit tends to the development of the heroic soul.

It should in fairness first be said that the clerical calling is not without its special temptations to weakness and littleness. Like any other man, the minister of religion must be on his guard to preserve his size, and it may possibly be true that as custom at present prescribes the minister's work and manner of life, he is more than many others liable to belittling and enervating influences. There are certainly small men in the ministry, doing small work in a small way. Some of them were small when they entered the profession, with incapacity of growth, and the clerical manner of exhibiting smallness is particularly distressing and offensive. It is not littleness which offends us, but littleness in a large place, and our disgust, therefore, at a weak clergyman is in reality our tribute to the honorableness of his work. There are those, however, who appear to wax worse and worse, in pettiness of spirit, which is the distinctively clerical vice, and to remove themselves farther and farther from the common qualities of manhood.

The explanation of this phenomenon is to be sought in the special privileges, which from of old have been accorded the profession, and which in part adhere to its work. It is not in good form to swear in the presence of the minister, even with those who swear at him in his absence. I was once in the house of a friend while he talked with a neighbor over the telephone on general subjects, without mention of Church, or religion, or myself. Nevertheless there came at length from the other end of the wire a courteous inquiry as to my health.

"How did you know that he was here?" my friend replied.

"I knew it from the way you talked," was the answer.

These are small indications of the serious clerical peril of aloofness from humanity's common thought and way of doing things. Intimate approach to other men, on the absolute level as man to man, is of exceeding value, and the minister who does not use force to break down the barriers which are frequently erected to shut him from such approach risks thereby his manhood.

It has been arranged by them of old time that the clergyman shall receive certain economic advantages, discounts at stores, reduced rates on railways, legal exemption from taxation up to a certain valuation. I had a friend who claimed a clerical 10 per cent on the livery and uniforms purchased for the men of his steam yacht. It is not prudent to be over-squeamish on such matters, but it is dangerous to allow persistent practices which put one in a specially privileged class.

The flattery bestowed upon a successful minister constitutes a serious moral peril. Even a strong man comes to believe a pleasant lie about his own genius, when it is told him often enough. No advice to congregations has been more overdone than the injunction, "when your minister has done well, tell him of it."

As we all know, the despotic rule of the clergyman has passed, and we are now, as Dr. Twitchell once wittily said, "reduced to the miserable necessity of standing on our own merits." Nevertheless a man in the pulpit has the privilege of talking without being answered; there are more to applaud his cheap efforts than his worthy ones; it is easier to catch the crowd than to tell the truth before God; and thus the man who has a bent to littleness will find particularly encouraging influences in that direction in the average Church.

Notwithstanding all this, the ennobling and expanding influences of the Christian ministry greatly exceed those which tend to belittle and degrade. If one start in the calling with a good equipment of ideals, and if he watch out for leaks in the place where he keeps them, he will become yearly more a man rather than less. Indeed my proposition is that there is no calling open to the young men of to-day which summons more clearly and successfully, to his best and highest, the man who has gifts for it,

than the ministry of the Gospel of Jesus Christ. If I may change the text, and use the word in its technical sense, I would say, "He who would be great among you, let him be a minister."

It is a great thing to be urged continually to contact with life on its deeper and finer side, to be invited day by day to study the souls of men and women, their temptations, their inward struggles, their buffetings by the mysteries of life. If the Christian minister be not an automaton, merely handing on a faith once delivered, if he be something more than the servant of an institution, building up an organization without asking whether it make for weal or woe, but if, on the other hand, he be the interpreter to men of the universe in which they live and their experiences in it, the voice to them from the spirit-world at every siginficant occurrence of their life,—a new hardship, a sorrow that will never cease, the birth of a little child, the death of a helpful friend,—if to declare the meaning and message of these things be the minister's work, his nature is most obtuse and unresponsive if the re-action upon himself is not most favorable in the things most worth while. Sensitive to the work he is called upon to do, the minister of Christ should take on something of the largeness of that work, grow purer from the purity of its motive, and worthier from the worth of its result.

A merchant may say to himself that in the honorable conduct of his business he is helping on the kingdom of God. The doctrine has been much preached of late that all service ranks the same with God, that men are no more called to the ministry than they are called to the desk or counter, that any work honestly done, which is useful to the world, is work for God and may therefore be prosecuted with a religious motive and in a religious spirit. When we think of the millions of toilers in the common things of earth, we may rejoice for the measure of truth there is in such statements, and that God in these latter times is more and more teaching us to call nothing common or unclean. It remains, nevertheless, a high and hard ideal. The goods the clerk deals out over the counter do not speak to him of God, or of anything very uplifting, without serious spiritual co-operation on his part. The banker who is good by means of his business is the exception; the banker who is good despite the engrossing pull of the world, to which his business inevitably subjects him, is the

more frequent rule. Practice makes perfect, and a man becomes most nearly perfect in the things which he most practices. Give the strength of your life to the business of the world, to buying and selling and getting gain, or to organizing and regulating corporations for such purposes and establishing equity between them, and that way lies your skill, and in that sphere your heart is increasingly engrossed. Business is business, and no amount of poetry concerning it can make it religion.

If therefore one is privileged by natural endowment, which is the call of God, to spend his strength in the discovery and enforcement of spiritual truth, and if he can steel himself against professionalism while he pursues that high occupation, he is in the way of those attainments of character which are the highest prize of life. We are told that "the heart of Greece grew great with the sparkle of the sea," and a great poet indicated the source of his power in "the witchery of the soft, blue sky." What then shall be the measure of his soul whose friendship is daily with the prophets in whom the Almighty has brought to light His truth, whose toil is to declare eternal right and the love which suffuses all things, who studies constantly the deeper and harder problems of our human life, and brings to needy men the help of Jesus Christ? Why should not one seek deliberately the benefit of occupation in these things?

The opportunity for growth presented by the ministry comes further to light when one thinks of the fields of study into which the calling encourages entry. A minister of religion should be informed in the history of human endeavors to know God and to effect His will in men's lives and in the world. He is thus led into contact with the men through whom the world's highest truths have been achieved, comes to stand at their side as they dispel the darkness of the superstition of their day and heroically bring into the clear one more truth of the life that is more than meat. It is a great thing to stand by while *Elijah* selects the name of Deity which abides to this present, while *Amos* pales the faces of the royal sycophants at Bethel with assertion of the right which does not argue, but commands resistless of its own might, while *Isaiah* instils courage into the heart of a king, and Jeremiah in humble patience learns the suffering that saves. Our gospel is not a dry, abstract deliverance of fact and argument; its truth

THE MINISTRY AS AN OPPORTUNITY FOR SCHOLARS.

PROFESSOR JAMES E. FRAME, *of Union Theological Seminary.*

[An Address delivered at the Conference on the Ministry.]

THE subject assigned me is The Ministry as an Opportunity for Scholars. The wording of the subject is not intended to accentuate the fact that some candidates for the ministry are not scholars, but rather to emphasize the fact that there is a splendid opportunity in the ministry of to-day for men who by nature and by discipline have the qualities and the interests of the scholar. By scholar, I shall mean the student whose characteristic trait is a passion for accuracy, whose intellectual life is as thoroughly ethicized as any other section of his personality, who checks convictions and hypotheses by a constant appeal to the facts, who is not content with impressions but yearns after attainable definiteness, who knows how to distinguish between the vague and the certain and to state with clearness not only certainty but vagueness. The scholar is the scribe of experience, not indeed simply the hewer of wood and the drawer of water, not, that is, simply the collector of facts, but the interpreter of facts. The scholar may be something more,—I should hope he as minister would be,—but the scholar as scholar is the Scribe, not the Prophet of experience. This does not mean, however, that the sphere of the scholar is narrow. On the contrary, since all our thought has a historical basis, from which it is possible to separate ourselves only in the abstract, if at all, the sphere of the scholar is the sphere of history, a sphere which broadens with each new moment of existence.

Now I dare say that relatively few students whose eyes are turned to the Christian ministry will go into scholarship professionally, will fit themselves, to speak exactly, for chairs in theological schools. Much as I should like to speak to these select few, and to tell them of their opportunities, and of the joys of

such service in the midst of self-sacrificing drudgery, it is not these few men that I have now primarily in mind. I have in mind the rather that increasing number of men of scholarly tastes who have determined to consecrate their lives to the service of Christ in the pastorate, and who are interested in knowing the judgment of a slightly older man as to their present opportunity in the ministry.

Some of these men will find that they are absorbingly concerned with the Bible, that they have a taste for philology and are not afraid of drudgery, if it results in giving them the ability to understand the Scriptures in their historical setting, to the end that they may be able to impart to others the essential message of the Bible in terms of the age in which we live. Others again will find that they are interested controllingly in philosophy, that they have a bent for constant and rigorous reflection, and are not afraid of hard work, if it results in giving them a philosophy of the Christian religion which is sound in that it fits best the facts, and which is adequate in that it constantly meets a response in the minds of those who have entered with Christ into the experience of God. Still others will find that they are concerned most deeply with the practical reason, with ethical theory; that they are eager to learn precisely how to apply the principles involved in the Christian point of view to the present social order; who feel that the present way of living together economically is not the best possible, and who would, after serious consideration of all the facts, offer some amendment which should appeal to those who, sharing the Christian position, are open to the results of really careful thinkng along social lines. The ministry of to-day is, in my judgment, an opportunity for scholars along these three lines: (1) Biblical study; (2) Theological reconstruction; (3) Ethical and social theory. Let me say a further word or two of the opportunity for scholars along these lines. (1) *Biblical Study.* There is no use of concealing the fact that the Bible is not regarded in the same fashion to-day as it was a generation ago. The opposition on the part of some churchmen to the methods of higher criticism was from their point of view not only far-seeing but justified. These honest and intelligent men saw clearly that both textual and literary criticism cannot in point of fact be separated from historical criticism, however strenuous

the affirmation to the contrary. They saw further that even if such a separation of textual, literary, and historical criticism were theoretically possible, nevertheless lower and higher criticism would become an entering wedge for historical criticism, and the fearful result would follow that the basis on which their doctrine of inspiration and of the authority of Holy Scripture rested would be undermined. Their prognosis has proved correct. At the same time, earnest and clear-sighted as these men were, they were unable to stem the tide. First a hole, then a break, and the waters rushed in. The right of higher criticism was admitted. The right of historical criticism in the Old Testament was tacitly acquiesced in. It was evident that nothing could prevent the application of the historical method also to the New Testament. To be sure the attempt to stem the tide at this point has been made and in a measure successfully. While it is quite possible to speak of legends, errors, and pragmatic history in the Old Testament without the threat of excommunication, this is not the case in respect to the New Testament, as recent history has shown. But these attempts cannot be permanently successful in Protestant Christendom.

And now we are face to face with the situation foretold by orthodox theologians. It is a fact that the Bible is not regarded now as it used to be. It is a fact that the old basis for its authority has been undermined. It is a fact that a new idea of the sphere and the limits of its authority has arisen. And these things are simply bewildering to many Christians of the present. They cannot understand it. They see—their teachers have warned them of it—that the foundations on which their faith was built, or at least was believed to have been built, are shaking, and they fear that if they admit the facts which historical investigation discloses, then the authority of Scripture and the religion of Christ are done for eternally. Worse than all, they find it difficult to get ministers who really know the situation from the inside, who see the bearing of the new facts, who know that the new has come to stay and that this new yields an even firmer basis than the old for the essential doctrines of Protestantism. What the people frequently get from many of their ministers is either a sloppy liberalism which catches at the latest theory of the so-called "religious-historical" school and presents it as accepted fact

to souls crying for the bread of life, or an encysted conservatism, often well-trained in logic, which fears to have its eyes open, knowing too well the penalty of sight.

The situation, which I hope I have exaggerated, is getting to be intolerable. And the hope of betterment rests with men of scholarly taste and religious experience, who will study for the Christian ministry, will master the Biblical facts in the light of the best and most rigorous historical criticism, will gladly endure the discipline of a thorough training, if in the end they may be equipped to mediate between the new and the old. These men will distinguish between the essential and the formal in Scripture, between the religious experience and the world-view in which it is expressed or defended. Everywhere they will seek for values, everywhere make estimates of worth, and the result may be that they will find an authority in the Holy Scripture, for the Scripture will tell of Christ whose religious experience is normative for Christians. It is not to my present purpose to suggest how this is to be done. My point is simply to indicate that a glorious opportunity is open to scholars who will give their strength in the ministry especially to Biblical study. I would put it even more strongly: The ministry of to-day is in crying need of men who will translate the values of Scripture to the needs of Christians to-day, and who will win thus to the purpose of Christ men whose intellects refuse the older appeal.

(2) *Theological Reconstruction.* In the second place, the ministry of to-day affords a splendid opportunity to men of a philosophical turn of mind. While I am not myself a philosopher, hence cannot speak with confidence as to the opportunity for scholars along the lines of theological reconstruction, yet I have observed a little and will give my observations for what they are worth. To be frank, I am quite disgusted with the statement, still frequently to be heard, that creed is not essential to life. I believe indeed that some creeds or fragments of creeds are unessential to life in that they are either indifferent to life or unworkable; and I am convinced that some creeds are actually dangerous to life, particularly that creed which asserts that creed is unessential to life. As I read the signs of the time, I note that the unrest is due not to the fact that people wish to dispense with creed, but that people are uncertain what creed best

interprets their own facts. The response, for example, which Pragmatism—a method, I am told, as old as Kant, not to speak of Lotze and Ritschl—receives at the hands of the people, indicates not indifference to creed, but dissatisfaction with existing creeds as a whole or in part. And I feel quite sure that just as science has its working hypotheses without which it cannot think its world, so religion, if it lapse not into sentiment or haze, must have its own adequate intellectual interpretation.

It is said, justly I think, that the real difficulty among Christian people who are not averse to creed as such arises from the fact that Systematic Theology, which supposedly gave the authoritative declaration about God and man and their relation together, and which actually was the glass through which all Scripture was read, is itself based upon a view of Scripture which modern historical criticism renders untenable. The result has been either a conservatism which is unscientific, or a liberalism which is dilettante, or a pragmatism which while mediating between the old and the new in terms of value, itself rests on a philosophical basis neither old nor new.

It is further said, again rightly I think, that even if a great philosopher should arise in a generation still largely devoted to the gathering of facts, and should be able to grasp firmly the results of historical criticism in reference to Scripture, and should attempt once more to give us a Systematic Theology, that it would be necessary for him so to transform the nature of his discipline that it could scarcely any longer be called Systematic Theology. For, so I am told, the theologian must indeed start with the religious experiences of the Scriptures, or more strictly since he is dealing with Christian theology, with the normative experience of Christ, but that he must go on with the Christian experience ever since, and what is more, must not neglect the experiences of God vouchsafed to men in other religions. That is to say, Systematic Theology must be lost or found in the philosophy of the Christian religion.

This work, I am led to believe, is hardly begun. The mediating efforts of which I have spoken, useful as they are, pragmatically speaking, serve only to show that the real task is for the future. Surely, if our Christian religion has anything of finality in it, anything better than the religion of Buddha or Confucius or

Mohammed, we should learn how to state it, and state it adequately.

In this direction, I believe, lies an unparalleled opportunity for scholars who are blessed with the philosophical mind. Christian people, under the influence of liturgies, hymns and catechism, possess a view of the world and a conception of salvation, to which the new facts are not easily adjusted. They feel that the old values can be conserved only by holding to the old forms, forgetting that the history of thought shows a constant re-interpretation of the original values. And their feeling leads to disquiet. It seems to them that they are asked to give up not only cherished facts but cherished doctrines. It takes a minister of scholarship and of sympathy to present a new form which shall be better than the old, in that it interprets more adequately the facts. For he must know the old sympathetically, and, in reconstructing the new, must conserve everything of value. It is an arduous task requiring courage and self-sacrifice. But the church—slowly it may be, but ultimately—will reward with her gratitude the men who successfully interpret her religious experience in adequate thought-forms.

(3) *Ethical Theory.* In the third place, there is an abundant opportunity for scholars in the Christian ministry of to-day along the lines of ethical theory with special reference to the social order. Indeed, the problem presented by existing conditions, with its confusion of ethical ideals, love married to hate by the authority of law, is a problem which challenges our best Christian thought. We have tried the experiment of getting along together without a king; we have tried government by discussion; we have let the central government carry our mail and the like. Now some people want the government to run the railroads, the telegraph and the telephone. Others want the cities to own and manage their great utilities. A spirit of democracy is rife, a desire for a more equable distribution of the products of the soil. In a word, there is dissatisfaction with the present economic order and the voices of many people are crying loudly for change and betterment. And Christians who believe in a kingdom of God on earth, who believe that government as government is ordained by God, is thus something sacred not secular, are of necessity obliged to face the situation frankly. It is unnecessary to go into

the matter in detail, for the situation is obtrusive. My point is that Christian people who are awake to present conditions, who are studying the Prophets as never before, who are reading the mind of the Master as he faced a definite social condition, and who are unwilling to lose God, even when religion is taken from heaven and put on earth,—my point is that Christian people are sorely in need of leadership along these new lines of thought. Clear and unprejudiced thinking is imperative. A definite understanding must be had of what Jesus actually said in reference to these things. The danger of reading into him what is not there must be avoided. A statement of his social principles and the origin of them in the redemptive love of God must be given. Then the application of his principles to the present social order must be made. There is a glorious opportunity here for the scholar in the ministry to render the Church a memorable service.

These, then, are some of the opportunities which the ministry of to-day offers to scholars, the opportunity in Biblical Study, in Theological Reconstruction, and in Social-Ethical Theory. Each minister will, of course, know something about all of these and other themes. But the scholarly minister will specialize, in his pastorate, in one of these branches, and will do so for a practical purpose, namely, to increase the efficiency of the Church as a leader in the religious-ethical life of the modern world. It is a glorious opportunity to you men who are thinking of giving yourselves to the ministry of Jesus Christ, our Lord, and I hope you may see your way to take advantage of it, rendering thus an inestimable service not simply to the Church, but to the Church for the sake of the kingdom of God.

THE APPEAL OF THE MINISTRY TO MEN.

PROFESSOR AMBROSE W. VERNON, D.D.

[Address delivered at the Conference on the Ministry.]

THIS Conference is justified by the great vision of Isaiah. It seems strange indeed, in one aspect of the case, to beseech men to consider so holy and divine work as that of the ministry. But when we remember that the great Glory whom Isaiah saw in the midst of the Cherubim is pictured as asking rather than commanding, "Whom shall I send? And who will go for us?" We do not feel we are doing despite to our sacred calling when we echo the holy and astounding question, "Who will go for us?"

If the ministry of Jesus Christ is to be continued in its historic place and power, some must go for us. For the sake of the Christian Church, for the sake of Jesus Christ, for the sake of humanity that is confused and weak and disheartened without the Spirit, the ministry of Jesus Christ comes before you, and makes its sacred appeal to your manhood.

There are four appeals that the ministry makes today.

Its first appeal is for *men.*

I have no complete statistics to bring to you. As symptomatic, it might be said that the Seminaries affiliated with the Congregational Churches have 10 less men enrolled this year than last. The plight of Andover is another symptom. Still another is that the Presbyterian candidates for the ministry have fallen off 50 per cent. in 13 years. But it is a fact of which you yourselves are witnesses that the educated and cultivated men of our college classes are not going largely into the work of the Christian ministry. This was not formerly the case. No longer ago than my own graduation, about one-quarter of our class in Princeton went into Christian work, nearly all studying for the ministry. Today business and the new professions take a larger per cent. of our students than this revered and formerly pre-eminent calling. It is a startling fact that every large church which loses its

minister finds the greatest possible difficulty in filling its pulpit. I have known churches of commanding influence to stand helpless and hopeless for more than a year. It was only the other day that one of the leading ministers in the United States said to me: "If more men don't go into the ministry, we shall have to close our churches."

Gentlemen, when you realize that our country is being invaded every year by a multitude larger than Napoleon's famous army, and that we rely simply on the Sword of the Christian Spirit to conquer them, the fact which I have stated assumes tremendous significance. If the population of this country is to continue growing as now, and the number of educated men who are devoting themselves to the leadership of the one organization that seeks to develop the spiritual aspirations of these people continues to decline as now, you yourselves can see the outcome. I think it is a simple truth to say that no great and vitally needed enterprise of our time is so undermanned as the enterprise of the Christian ministry. It seems to me that it is safe for a man who can not make up his mind between three or four important and useful careers, for which he must therefore appear to himself as about equally fit, to allow the far greater need in one of these careers to decide his choice. A man who lives not to be ministered unto but to minister, certainly will not regret that he placed his life where the need of ministering is greatest. Any earnest *man* is *needed* in the work of the Church; he does not have to create his opportunity; the oppôrtunity is ready to hand, and, if he will allow, it will create him.

And so I am led to say that the second appeal of the Christian ministry is not simply for men but for *brave* men.

I do not wish to conceal from you my belief that at this particular moment, to enter upon a career in the ministry of the Church of Christ is to go somewhat against the tide. As a rule, the great interests of men today are in politics, in commercial enterprise, in the applications of newly discovered natural forces to human life. This fact, of course, accounts for the comparative neglect of the ministry by your classmates, and for the rather supercilious air with which men regard the churches today. But after all it is only a hard task that appeals to a vigorous, manly man. I congratulate the ministry which sometimes has been

crowded by self-seekers, that today at least no man who desires to wave over his fellows, or to follow the lines of least resistance, is apt to go into it. It requires a brave man in a time of thirst for the new and bizarre and sensational to enter that career which bids men to seek the unseen and eternal, to give their whole allegiance to Him who is the same yesterday, today, and forever, and to set their hearts in union with Him who before the mountains were brought forth, or ever He had formed the earth and the world, from everlasting to everlasting has been God. And yet bravery in the ministry does not only require the stemming of the tide of our time but in certain respects the recognition and use of it. The man who is to be a teacher of religion today finds even the solemn and stately religious world in a great and oftentimes bitter confusion. Doctrines that seemed as eternal as the mountains, are tottering. The infallibility of the Bible has been either abandoned or decidedly questioned. The miracle is no longer an aid but a stumbling block to faith. The personal God so near and so awful to our fathers has retreated far behind His laws, and seems unreal. The theology of sin and judgment and atonement and release comes no more home to our hearts. Jesus Christ is known more by the former of those two names than the latter. These facts, gentlemen, do not concern superficial questions; they have to do with the very heart of our religion, and the man who today enters upon religious leadership must face the facts sincerely and often alone, must decide upon them for himself, and must preach his convictions with lip and life so fervently that, on the one hand, men will speak evil of him, and that, on the other hand, those whom the Father hath drawn to him may come to him. Add to these questions the great social problems of our day that press insistently for wise settlement and for instant and persistent attack, and consider that the churches are largely constituted of those who hold by an outworn creed and by the practices of a bygone aristocracy, and you can see the kind of bravery for which the ministry of Jesus Christ appeals today. To face an army with the flag over you and your companions behind, is heroic; multitudes, however, do it. But to face the great problems of human thought which you must face more or less alone, to face them in the quiet and obscurity of your closet, to let the thoughts and convictions of your closet transform and determine

your lives, no matter where they lead you, to fight the giant wrongs of society that answer your attack not with cannon but with jeers and sneers, and to fight with the great Christian army behind you dazed and wavering not through cowardice but through conscientious convictions: that requires the rarest kind of courage. I do not say there is no place in the ministry today for timid men; I only say that the large opportunity is for the brave.

And so the third appeal of the ministry today is for *Christian* men. The Christian man has never been common; he is not common today; but he is *here,* and because he is *here* the appeal of the ministry is confident rather than despairing. The ministry appeals not for *mere* men nor for mere brave men but for brave men who will face their age as disciples of Jesus, as Christian men.

When I say the ministry appeals for Christian men, I am thinking chiefly of three great beliefs from which all the confusion of the time and the temptations of the flesh and of the ambitious mind are unable to set them free.

In the first place, I mean the man who believes in the spiritual life; who is not astonished when a leading Senior in a leading college tells him, what one told me the other day, that there is nothing in which the fellows are so much interested as religion; who is not astonished when a man tells him, as a man told me this very week, that he was a member of a club of men consisting of ministers, Spencerians, agnostics, moderates, formed for social and cultural purposes to discuss all conceivable topics, but that no matter what the topic, it served in almost every instance merely as an introduction to the religious question. I mean the man who knows that a man's life consisteth not in the abundance of the things which he possesseth but rather in the strength and purpose of the God whom he trusteth, who is convinced that the way to transform society is to transform human hearts, who really *believes* that it is not by might nor by power but by the Spirit that the great triumphs of the race have been and are to be achieved, who sees clearly that the great need of his time is spiritual vision and spiritual power and spiritual leadership, and that only through meeting this need are the tenement houses to be cleaner and politics to be purer, and the dwellers in the tenements and

the politicians to be made over as they should be,—that, in a word, the greatest possible public service a man may render in our time is the quickening and maintaining of spiritual ideals to which men, no matter what the surface indications, are never indifferent nor unresponsive.

When I say that the ministry makes its appeal to Christian men, I mean, in the second place, men who have implicit faith in Jesus Christ. Wernle, a distinguished German professor, has recently said, "After Jesus, it is his religion or none." The ministry appeals today for men who take that for granted, who believe in the power of the Spirit over all its foes or its detractors because they have won that belief largely from Jesus, who believe that the destiny of our race depends upon its response to Jesus Christ, that the highest conceivable individual life is the life of Jesus, and that the highest conceivable society is a society built upon His foundation and informed by His Spirit, who believe further that the greatest specific service that a man may perform for another is to bring him in contact with Jesus Christ, and who believe that tarrying in the company of Jesus means the transformation of the man who tarries there just as surely as the greater is stronger than the weaker. For men who believe that the divine means for stimulating the spiritual life of our age or of any other is to bring it into quickening touch with Jesus (of Nazareth and of God) will almost inevitably believe that the greatest service to be rendered to their age is the strengthening of the influence and the power of the Church of Jesus Christ, the one institution in the world which exists for the sole object of making His religion and His purpose and His communion with God dominant among men.

And by Christian men I mean, in the third place, therefore, men who believe that the end of human existence and its highest and steadiest bliss is communion with God, our Father, who through Jesus have found it for themselves in doing and trusting the will of God, and who seek above all things else therefore, in their own despite, to bring their fellows out of dirt into cleanliness perhaps, out of sickness into health, out of poverty into comfort, but far above all, out of darkness into light, out of alienation from God into communion with Him, out of aimless dissatisfaction into the peace of consecrating a concentrated human life to the grateful doing of the will of God. But this is precisely the service

for which the church of God stands to which its ministry stands consecrated.

So then the ministry appeals for men—for brave men—for brave, confident, Christian men. It appeals, finally, for well-equipped men. Aware that I am in danger of trespassing on Dr. Paton's theme, I will here be very brief. The great, the indispensable qualification for the ministry I have spoken of above—faith in Jesus Christ, the Lord of the Spirit, and in the ability of men through Him to commune with God. The others are secondary, yet to my mind, important. The ideal minister has in addition to his faith three great possessions—intellectual ability, interest in men, and power of public speech. He needs intellectual ability to enable him to face all the vast problems of theology and of sociology which are part of his field today, to separate the abiding essentials of the religion of Jesus from the changing ideas in which it has been from time to time clothed, and to give him the confidence of his people. He needs interest in men, not only in *man,* to enable him to appreciate men's needs, to sympathize with their confusion, their plans for themselves and their children, the activities which help and the activities which hinder the spiritual growth, and above all to make men regard him as their friend and lover. He needs ability in public speech so that he may present the gospel forcibly, with originality and with fervor, to men. If any of you feels the beginning of these three capacities in you, you have the making of the ideal minister. But most of us are not to be ideal ministers, any more than ideal politicians or ideal teachers or ideal business men. That man, in my opinion, will be of large service in the ministry who finds in himself any two of these three important gifts, united with a little good judgment and common sense. If a man has brain and forceful speech, even if his interest in persons is weak, he will have a large field in many branches of the ministry; if he has brains and sympathy he can win men to Christ even if he stammers; if he have devotion to men and a ready tongue to urge their interests upon them, he can do a large work with a small head. I beseech you, my friends, as I sit down, above all to keep the need of the world before you and to ask yourselves whether you feel a response to that need. If so, believe me, or better, believe Phillips Brooks, who, speaking to the Harvard students in '86, said: "I must tell

you it is the noblest and most glorious calling to which a man can give himself." Do not deprive yourselves of its joys by fixing your eyes too much on your own deficiencies.

May I read to you a poem of a Yale man, Edward R. Sill—not a great poem but one with a most important bearing on our subject?

> This I beheld, or dreamed it in a dream:—
> There spread a cloud of dust along a plain;
> And underneath the cloud, or in it, raged
> A furious battle, and men yelled, and swords
> Shocked upon swords and shields. A prince's banner
> Wavered, then staggered backward, hemmed by foes.
> A craven hung along the battle's edge,
> And thought, "Had I a sword of keener steel—
> That blue blade that the king's son bears,—but this
> Blunt thing—!" he snapped and flung it from his hand,
> And lowering crept away and left the field.
> Then came the king's son, wounded, sore bestead,
> And weaponless, and saw the broken sword,
> Hilt-buried in the dry and trodden sand,
> And ran and snatched it, and with battle-shout
> Lifted afresh he hewed his enemy down,
> And saved a great cause that heroic day.

Yale Divinity Quarterly.

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MEN FOR THE MINISTRY.

The Christian ministry needs more men. The Christian ministry needs more men from Yale College. Yale Seminary needs more men. Yale Seminary needs more men from Yale College. These four propositions we hold to be true. The first is inclusive; it is of paramount importance. The other three are specific; we may hope and work boldly for their fulfilment, provided we keep uppermost the main aim, to benefit the ministry as a whole. What are some forces working along these lines? The Jonathan Edwards Club in the College is one; it is composed of undergraduates expecting to enter the ministry, and others interested in that work. After some years of lethargy, the club was reorganized last year, and has now a membership of over thirty; it has monthly meetings, with informal addresses by active pastors and teachers, and open discussion following. All success to those who are supporting this club! The Tri-Seminary Conference held here in April, reported in this number, aimed very directly to draw men into the ministry. Wisely the caution was taken, not to "recruit" for Yale Seminary in particular, or any other seminary. The addresses furnished much of instruction, more of inspiring appeal. Men settle this question of entering the ministry in the secret of their hearts; but they need to be shown the opportunities and problems, that the ministry is a man's work, and that those already in the ranks are facing the situation in a manly way. This thing our speak-

ers at the conference did show. As to the lesser, more specific needs mentioned above, personality and quiet influence will accomplish more than organized attack. An informal club of academic and theological students has recently been started, to discuss sociological problems; this will do much, we hope, to bring the two departments into sympathy. The associations with men, formed at a conference—also every day in University life—will count for or against the ministry. Then let every Yale Divinity School man take pride in his institution, as well as in his calling, and be loyal to the School and its interests, in life and in spoken word. So shall we win friends, and some of them we shall find coming here among us.

MR. BURTON.

Mr. Burton's leaving at the end of this year will be felt by many students both in and out of his classes as a personal loss. Mr. Burton's work as a teacher in Yale, though short, has been exceedingly helpful, and many will feel that they owe him a large debt of gratitude for leading them into bigger and fuller conceptions of Christian truth and life. We congratulate the parish of the Church of the Pilgrims on the prospect of having him among them, and wish him God speed in the work.

BASEBALL WITH HARTFORD.

Cordial relations between our men and those of Hartford Seminary were furthered through the ball games this Spring. Our team appreciated the warm hospitality shown them at Hartford, and Yale tried to treat the Hartford men equally well when they visited New Haven. May our rivalries continue to result in increased loyalty to both schools and good fellowship between them.

ERRATUM.

Through an error, the picture of Dr. Hume's Church printed in the April issue of the QUARTERLY was labeled as "at Madura." The church was Dr. Hume's, but at *Bombay*.

MARQUAND CHAPEL NOTES.

On Monday, April 27, Rev. Hilton Pedley, a former student in the Yale Divinity School, spoke at Marquand Chapel service. He is now engaged in Missionary work at Maebashi, Japan, seventy miles north of Tokyo, under the American Board. Mr. Pedley spoke of Japan as a unique missionary field—unique for two reasons. In the first place it is unique among missionary countries because it is a nation of first rank. To see this we need but remind ourselves of the strength of her army and navy, the completeness of her government, the excellence of her educational system and of the efficiency of her railroad, telegraph, telephone and postal systems. These things alone would make Japan a unique missionary field, but there is still another sense in which missionary work there is different from that in other lands.

Mr. Pedley thinks that the movement among the churches for independence is of great significance. Until now missionaries have supposed that they were the leaders of the missionary work. But for this leadership, Mr. Pedley contended, they are not and never can be as competent as the natives. Therefore their place hereafter, though they cannot well be dispensed with as yet, should be to follow and not to lead. These conditions obtain in Japan as in no other missionary field.

On May 10, the Divinity School was addressed by a Christian Jew. Mr. F. C. Gilbert of Boston spoke on "Reasons for the Jew's Attitude to Christianity." Speaking from the standpoint of a Jew he said that it is no wonder the Jews feel as they do toward Christianity. The Jew has been persecuted so much in the name of Jesus that to him the word "Christianity" is synonomous with "cruelty." The Jew tells his children dreadful stories of persecution and teaches them never even to hear the name of Jesus pronounced. But, although it is so difficult to gain the ear of the Jew long enough to tell him the Gospel story, when he does become a Christian he will endure willingly all that he must suffer at the hands of his own race. Mr. Gilbert related with deep feeling some concrete instances of how Christian Jews received their torture patiently but without for one moment desiring to renounce Jesus Christ as their Lord. Because of their loyalty and earnestness as Christians, he has great hope that "the Israel of God" will, as Paul said, "be saved," and then their "zeal for God" will be "according to knowledge."

On May 15, Rev. Artemas J. Haynes addressed the students at the Chapel service. Mr. Haynes compared the work of recent scholarship to that of some miners who sank a deep shaft into a mine which had yielded only surface ore, and found rich deposits. And so for us the Bible has yielded much new and precious treasure because scholars have discovered

richer veins of truth in it than we have hirtherto known. But the people do not have this truth, and are not at all convinced that it is more precious than the things which they have always believed. The problem of the minister then is: "How shall I mediate this truth to the people?" Mr. Haynes believes that the pulpit is not the place to begin this work. He says that "no man has a right to go farther in his pulpit than he has gone with the people in their homes." This, to be sure, requires time and patience, but it is the only way to bring the people to this new position without seriously injuring their religious life.

SEMINARY NOTES.

The annual Tri-Seminary Conference on the Christian Ministry,—arranged by Hartford, Union, and Yale Theological Seminaries to acquaint college students with the purposes and needs of the ministry,—was held in New Haven, April 3, 4 and 5. The Jonathan Edwards Club, in the College, assisted in all the arrangements and in entertaining guests.

Previous to the Conference, Mr. W. I. Maurer, of the Middle Class, made a trip among some of the colleges within easy reach, explaining the purpose of these meetings and inviting attendance. Mr. Maurer visited Amherst, Williams, the University of Vermont, Princeton, and Rutgers; another Yale man spoke at Dartmouth.

The delegates arrived Friday afternoon, April 3rd, and were cared for, the theologs by the college men, and the college men by Yale theologs. Those from out of town who registered, numbered 24, as follows: Union Seminary 7, Hartford 4, Harvard Divinity School 2, Princeton 3, Dartmouth 2, Amherst 1, Brown 1, Wesleyan 1, University of Vermont 1. A supper Friday night in the First Methodist Church was the opening event, and meetings continued until Sunday night. A very interesting feature was the "sociological trip" about New Haven, conducted by Prof. Bailey. On Saturday afternoon, a company of visitors and students in the University, visited Welcome Hall, Bancroft-Foote Boys' Club, the Associated Charities Building, Yale Hope Mission, Yale Hall, and Lowell House. The superintendents were most kind in showing the party about; and in Welcome Hall some of the actual work was to be seen going on, in classes in sewing, weaving, carpentering, and printing.

Mr. B. L. Roberts, of Thornwell, La., a Special student, was called away suddenly in March by the severe illness of his mother. It is earnestly hoped that Mr. Roberts may be able to resume work here later.

The Leonard Bacon Debating Club on March 18 elected new officers for a semi-annual term as follows: H. S. Martin, '09, President; M. F. Wittler, '10, Vice-President and Treasurer; R. E. Chandler, '10, Secretary. The first regualr debate thereafter, on April 1, was on the question, "Resolved, That a Divinity School should charge tuition;" it proved highly interesting, if inconclusive. Powell and Ohlson supported the affirmative of the argument; Wittler and J. K. Arnot the negative.

The Student Volunteer Band has elected D. R. Wickes, '09, its Leader for the coming year and J. K. Arnot, '10, Secretary.

During and after the Easter recess, L. W. Barclay, '09, as a representative of the Disciples' Club of Yale University, made a trip among some of the colleges of the Middle West. Mr. Barclay addressed students and talked with them personally, concerning the opportunities of the ministry and the advantages of a theological course at Yale. The colleges visited were: Bethany College, W. Va.; Kentucky University; Butler College, Indianapolis; Hiram College, Hiram, Ohio; and Sinclair College, St. Thomas, Ont.

The annual Middlers' Reception took place on Friday evening, April 24, in the Trowbridge Library. 1909 rose to the occasion and made it a success, from the decorations to the ice cream. About one hundred people were present. There was some very good music; solos by Miss Martha Sprenger of New Haven, by W. L. Ferris, '09, and G. M. Sneath, '10, and selections by the School Glee Club. For the Middle Class the reception was managed by P. B. Whitehead, assisted by S. R. Swift, L. B. Henderson, and D. R. Wickes.

The Divinity School Y. M. C. A. elected the following officers for next year; E. E. Burtner, '09, President; W. H. Longsworth, '09, Vice-President; M. G. Inghram, '10, Treasurer. The president has appointed the following chairmen of committees: Missionary—H. S. Martin, '09. Devotional—R. E. Chandler, '10. Social—T. B. Powell, '09. Tennis—W. R. Howell, '09.

A quartet from the Glee Club, consisting of Howell, Wickes, Swift, and Inghram, made an Easter trip in New Hampshire during the recess. The men went at the request of Mr. Thurber who is doing a very important and effective work, social and religious, among the lumber camps and other neglected districts of the state. They visited churches, schools, camps, and homes; attended services, lectures, dances. An interesting account of the trip was given in the Chapel Wednesday, April 29.

George M. Sneath, '10, has accepted a position as assistant pastor of the Davenport Congregational Church, New Haven. He will have charge of a large chorus to assist at the Sunday services.

Professor F. K. Sanders, formerly Dean of the Theological Seminary, has been elected to the presidency of Washburn College, Topeka, Kans. While at Yale Professor Sanders was called to the presidency of Grinnell College, Ia., but declined. He is now general secretary of the Congregational Sunday School and Publishing Society.

Elmer E. Burtner, of the Middle Class, attended the Eastern Theological Students' Conference, held in Gettysburg, Pa., early in March. Mr. Burtner presented a paper on "How Divinity Students may interest College Men in the Ministry." Other topics particularly discussed were "Seminary Students in Evangelistic Work," "Work for Boys," "Missionary Giving."

The Nathaniel William Taylor lectures of last year, 1906-1907, will appear shortly in book form. These are by President H. C. King, of Oberlin College, upon "The Seeming Unreality of the Spiritual Life."

, The base ball team started its season poorly, losing to New Haven High School, 15-7, on April 29. The team took a decided brace in the first inter-seminary game at Hartford, on May 1, although Hartford won out, 5-4, by a garrison finish in the ninth inning. When Hartford came here on May 6, Yale won, 12-6. A deciding game is keenly anticipated. We pay tribute to the hospitality and sportsmanlike spirit of the Hartford men. The Yale Divinity team has been composed as follows: Powell, p., Inghram, s.s., Longsworth, 3rd, Lathrop, r.f., Benson, 2d, Magee, 1st, Ferris, c.f., Chandler, c., Hall, l.f.; Carter, Wickes, Barclay, substitutes.

The following members of the Senior Class have decided upon their work for next year:

P. E. Mathias—Pastor King's Highway Church, Bridgeport, Conn.
R. B. McCord—Graduate Student, Columbia University, New York.
T. A. Williams—Pastor Congregational Church, Milton, Conn.
T. B. Lathrop—Pastor First Congregational Church, Plymouth, Conn.
Harry Grimes—Pastor First Congregational Church, Windham, Conn.
Arthur Jones—Pastor Friends' Church, Winthrop, Maine.

On May 25th, Yale Divinity School won the championship baseball game from Hartford by a score of 19-9. The game was played at Hartford.

ALUMNI NOTES.

RESIDENTIAL LIFE AT YALE—A PLEA FOR THE RESIDENTIAL COLLEGE.

(Extracts from a letter by Ernest Graham Guthrie, '04, in *The Outlook,* the official organ of the Presbyterian and Methodist Churches of New Zealand.)

During the sunny portions of our session I used to have many visitors in old 649 East Divinity; but, as you know, when winter comes on the Americans turn on steam and hot air and keep their rooms at 70 deg. But I would make no such concession, and fellows would come in; but in almost the identical words they would say after a few minutes, "Well, Guthrie, I love you very much, but I can't endure the North Pole for your sake," and at first I told them to go back to their fleshpots, or those who had the grace to appreciate it I exhorted to go on with their preparation for the theological destination I was sure would one day be theirs. But in the end I made about the only compromise I ever made for their sakes by turning on the steam while they were visiting; but it was really for my sake—that I might lose nothing of what God had brought to my door from China, Japan, Canada, England, India, to mention only a few of the homes of the men on my floor. Each had something to give, something to take; and we shall always carry each other in our hearts till the great ending and the great home-coming to the Father's feet at last.

But from what I have already told you you will see how it is only in conditions such as these that a college can acquire any set traditions, ideals, customs, or win for itself any uniformity of spirit and character, which is without doubt the greatest contribution of a college to the individual life. "The Yale spirit," as it was called, was a well-known thing, and, like the ethos of a people, it dared not be disobeyed. It is not the product of the teaching staff alone, but it is the resultant of years and centuries of living in the same old halls and the same old places, and I had to walk and live warily lest my barbaric origin should offend the spirit of the school. * * * * * *

And is it all over now? Never, please God—never till memory altogether fails. For what is Yale to me now that it never could have been had we not lived together room by room? It is a great focus for a throng of great and blessed memories and a home. Home—who knows what home is as I know it now, after four years? Who knows how many times I have been shaken to the heart and life's very centre by colour and touch, tiny incident, old beloved faces, trees, and streets—nay, even old patches from former days? And yet Yale is a home to me, where I heard

lectures on systematic theology and struggled with irregular Hebrew verbs —they are all irregular to my way of thinking. But it was not this that made it home, but because I lived there for two years in a great family, a great brotherhood of men, who, like myself, have sworn to the Master that not by might, nor by power, but by His spirit, we shall be redeemed and redeem the world. And it is there I have heard voices, the beloved voices of my professors pointing the way, the voices of great men come from afar to speak to us, the voices that came to us every noon at prayers, the voices of those pastors who spoke to us on the Friday of every week. Do you think I shall ever cease to hear that voice singing, my first day at Yale, "For Thou Art God Almighty"—the great strength of it, the insistence of it, the tenderness of it, its undying memory. Or shall ever cease to feel the exaltation of our own students' prayer meetings, or that last sacred hour when we seniors who were to go forth to our work in the world met in the chapel, in the early morning, for the last consecration? I remember it was I that spoke the only word that was to be spoken save the words of the hymns and those prayers. It was only the Master's simple word, "Arise, let us go hence;" and I remember my vow and the answering vow, and I cannot see the paper on which I write now because I have not kept that vow as I should; and yet I have tried. Do you wonder that I should seek to urge with all the power of my heart and pen for a place like this, that our men will fill with memories and that God will fill, too, with memories greater than our own.

But ah, you say, I am a dreamer, a poet, and it would not be this way with many. But I have you there, for before me lies the third volume of the letters we write every year to our class secretary for him to publish. Read them and see what Yale is to us now and what we are to one another. * * * * * *

The Connecticut branch of the Alumni Association met on Tuesday afternoon, March 31, in the Lowell Mason room, Rev. Herbert A. Jump, '99, previously delivering the alumni address on "The Scientific Church," in Marquand Chapel. This address was followed by a discussion by the alumni on the following topics: "The Church as a Laboratory for the Discovery of Working Hypotheses: How Far May a Church Experiment?" by Rev. Robert E. Brown, '04, pastor of Pilgrim Church, Fair Haven, Conn.; "The Church as a Scientific School: How Can it Train up Workers by Infusing Scientific Methods of Thoroughness and System Into its Raw Material?" Rev. Jason N. Pierce, '06, pastor of the Davenport Congregational Church, New Haven; "The Business Side of a Scientific Church: Does Method Make for Effectiveness, or is it Counterbalanced by Loss of Spirit?" by Rev. Henry C. Meserve, '94. Following these addresses was a general consideration of the subjects presented and a discussion of the future of the School which took the nature of suggestions of further alumni co-operation with the Faculty.

The New York State Alumni Association met at Patchogue, L. I., on May 20th. Prof. Vernon represented the School.

The Alumni of New York City recently met there and organized an association for that city and the vicinity, with the following officers: President, F. H. Lynch, 1897; Secretary, G. P. Eastman, 1889; Treasurer, L. T. Reed, 1899. Prof. Vernon represented the School.

1890—D. E. Burtner of Williamsport, Pa., has accepted a call to North Church, Lynn, Mass.

1893—F. B. Doane's address is Chino, Cal.

1895—Evore Evans, First Congregational Church, Germantown, Pa., reports great prosperity during the past year.

Ex 1896—Rev. B. Alfred Dumm has resigned the pastorate of the Congregational Church at Stoneham, Mass., the resignation to take effect three months from April 1. He has been connected with the church for seven years.

Ex 1900—Rev. Richard Peters, for nearly five years pastor of the Memorial Congregational Church of Baldwinsville, Mass., resigned his pastorate there on April 12 to accept a call to the Second Congregational Church in Chicopee, Mass.

1901—Rev. Philip H. Ralph has accepted a call to the Congregational Church at Reinach, Iowa. He leaves his church at Antigo, Wis., to accept the new call.

1903—G. DeWitt Castor was recently installed Professor of New Testament Interpretation at Pacific Seminary.

1905—W. H. Wood, after further studies in Jerusalem and Germany, returns to the Graduate Class next year.

Ex 1905—Born to Rev. and Mrs. Morris E. Alling at Rogers, Ark., a daughter, Mary Marchant.

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CHARLES SCRIBNER'S SONS

1906—The address of J. N. Pierce, recently called to the Church of the Puritans, is 689 Greene Avenue, Brooklyn, N. Y.

Ex 1906—B. J. Baldwin was ordained at Woodbridge, Ct., April 16. Ordination sermon by Prof. Burton. I. W. Sneath, 1887, and R. E. Brown, 1904, also assisted.

1907 G—T. E. Kirkpatrick has been called to the Field Secretaryship and an instructorship in Washburn College, Topeka, Kans.

1907—H. E. Brown, East Hampton, Conn., reports an addition of 45 members to the church, 30 being on confession of faith. The work of the church is prospering greatly.

1906—Lucius Chapin Porter married, May 16th, 1908, Miss Lillian Lee Dudley, West Salem, Wisconsin.

As we go to press it is announced that Hiram Van Kirk, B.D., Yale Divinity School, 1895; Ph.D., University of Chicago, 1900, has been appointed for the year 1908-9 to give instruction in Systematic Theology in Yale Divinity School.

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